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cephalotomists of the day, says—"Let us confess that in our ignorance of the true structure of the medulla, the peduncles, and the optic thalami, the question is abandoned to the speculations of physiologists." How long it may be before cerebral physiology shall acquire a firm basis, and reach that state of perfection which may enable us to solve any of the mooted problems, we cannot at present say. In the mean time, we must continue searching for corporeal parallels to psychical manifestations, and collect all possible information relative to cerebral structure, both of individuals and of the different races of mankind.

SEEMANN ON THE INHABITANTS OF THE FIJI ISLANDS.

By A. A. FRASER, Esq., F.A.S.L.

It is somewhat singular that so long an interval should have occurred between the revelation of the wonders of the Pacific by Captain Cook—its practical discovery in fact—and the occupation, for colonization or commerce, of certain islands and groups of islands, which he proved to contain all those elements which can be welded into wealth and prosperity. It is true that the famous Botany Bay was examined a few years after the great navigator had visited it,—the spot of his landing being marked by a plate and inscription,—but more than half a century from that date passed before the first emigrant ship ran into Queen Charlotte's Sound, New Zealand, with a number of settlers to occupy a country with which Captain Cook was delighted, and which both the Americans and the French thought of colonizing before us.

The aborigines of Australia having familiarized Europeans with their manners and customs, the white rovers soon faced the feared and long-dreaded New Zealander, or Maori, and anchored in his harbours, fished on his coasts, ascended his rivers, and soon boldly ventured on more intimate relations. It was bold spirits who colonized Australia, and the boldest of them who settled amid the can-

nibals of Cook's Straits, and gave the Maori that taste for trade which was the germ of civilization.

Fiji, lying a week's sail to the north of New Zealand, was far less likely to be occupied quickly by Europeans than the latter group. It did not lie on the route of large fleets, its inhabitants were shunned as the most truculent of savage tribes, and its encircling reefs were the dread of the mariner. But, as the whale fishery drew whole fleets of ships to uncolonized New Zealand, so the Bêche-de-Mer and Sandalwood trade attracted American traders to savage Fiji. In both cases, turbulent seamen from among the traders formed the nucleus of European occupation. The early authentic history of the group is closely connected with the career of one Charles Savage, who was wrecked on one of the islands, and who became quite a powerful chief. It will give some idea of the manner in which a slain enemy was and has been treated by the Fijian, when Wilkes and others state that Savage was killed in a fight, eaten, his bones made into sail-needles, and his skull into a drinking cup.

The group of islands called Fiji, extending over five degrees of longitude and three of latitude, contains over two hundred islands, two of which—Na Viti Levu and Vanua Levu—are, the former ninety, and the latter one hundred and fifteen miles long.* Fiji, from its size, position, and products, has lately occupied a prominent position before the public; and it would appear that our government a short time since were anxious to have it critically examined by competent authorities, with a view to understand its usefulness and value as a colony.

A party was arranged accordingly to examine the group. The result of the visit has been the interesting and reliable work before us, *A Mission to Viti*, by Dr. Seemann, who, in the character of botanist and traveller, has certainly made the most of his time, visiting out-islands, exploring new districts, ascending mountains till then untrodden by Europeans, and discovering entire orders of plants, not a member of which was previously known to the scientific world. All this was done too with the keen relish of an enthusiastic admirer of Nature, and hence the book carries with it an air of freshness and vigour.

We are glad to observe, that, at the outset Dr. Seemann was convinced of the necessity of adhering closely to the authorized form of the Fijian language, he says, "Nothing but endless confusion will be the result if every nation is allowed to write Fijian names according

* Feegeean and English Dictionary, Vienu, by the Rev. D. Hazlewood.

to its own orthography." Exactly so. And if travellers will be careful to observe the same course they will save themselves much trouble, and get the blessing of those who follow them. For example, "Mudwater" is found to be Macuata, and series of names are recognized after great difficulty only, and all this might be obviated, if travellers would, with Dr. Seemann, get an insight into the character of the language, names from which are to be published to the world. After some puzzling, it was found out that the non-descript name which appears in most maps for the North Island of New Zealand, Eaheinomauwe—as handed down by voyagers—should have been Te-ika-a-Maui.

Many a scrutinizing glance has been cast over Na Viti Levu (big Fiji), and many a bold spirit has longed to explore its rivers, and distant mountains, as voyagers have anchored on its coasts for refreshment or trade. And the curiosity of the traveller has been heightened by the fact, that the only knowledge the tribes on the coast have of the interior is wild rumour. Even at the present date, this large island is for the most part entirely unknown to us; our discoveries being limited to portions of the south-eastern coast, and especially the district of the Wai Levu, or Rewa River.

Up this river went Dr. Seemann, determined to explore as much of the country as possible, his party consisting of Col. Smythe, Mr. Prichard, the Rev. J. Waterhouse, Danford, Chief Kuruduadua, and a host of followers, all embarked in canoes. Away they dash in high spirits, and now Dr. Seemann begins to take advantage of his enviable position as a traveller with a vast field of observation before him. "I thought I could not do better," said he (p. 148), "than take advantage of their local knowledge, and dot down all I heard, saw, and had pointed out." And if these dottings have not the sensational adventures of those travellers who think they ought to be shot, or drowned, or something worse at regular intervals to make their travels worth reading, they have the greater merit of being the careful and critical observations of an old traveller and man of science "upon the wing," as Dr. Burton observes.

Towns, plantations, and varied scenery delighted the eye, as the light canoes with their strange-looking outriggers dash up the river. But then they approach the "hundred waterfalls," and the river becomes a net-work of dashing, foaming rapids. The canoe was dashed away and capsized, and the tea and sugar came to grief, the biscuits becoming a pulpy mass like "bread-and-butter pudding."

The travellers reach the town of Nagadi, and we get a good insight

into the manners and customs of the "Kai Viti." A supper of pork, yams, and taro, was cooked in the native fashion, "all baked on hot stones in true Polynesian style, as Captain Cook described it one hundred years ago." After supper came the grog, in other words, "yaqona" (yanggona), the brewing of which would not probably suit English tastes any more than the liquor itself. Those who may be curious to see the apparatus for brewing kava—as it is commonly called in the Pacific—will find the *et ceteras*, with many other articles worthy of attention brought home by Dr. Seemann, in the museums in Kew Gardens.

One fact is recorded which is worthy of attention, as it explains the reason why Europeans often live amongst the worst savages in perfect safety—a thing not often understood. Dr. Seemann says, that Colonel Smythe discovered one day he had left his purse at the last halting place. "Make yourself perfectly easy about it," said Kuruduadua, when this loss was communicated to him, "I allow no thieving here; I club all thieves; they don't do that at Rewa or Bau." Of course the purse was safe, and would have been safe anywhere, as being the property of a man *under the protection of the chief*. So with individuals as with property; and the exploring party were perfectly safe while under the ægis of this chief, although in a district where human life was little valued, and the natives were confirmed cannibals.

The ethnology of the Fijian branch of the human race is a subject full of interest, of great importance, and, as regards purely scientific and accurate knowledge, but little understood. Various missionaries and members of scientific expeditions have written much upon the manners, customs, and traditions of the Fijians, but they have had no system of anthropological research, by which to guide their researches to a conclusive issue. They have gathered isolated facts, but there has been no centre around which to group them; and, for the present, they are comparatively useless to the ethnologist. Let us take the views of Dr. Prichard* upon this point. After a very short discussion, he insists that "the Polynesian nations, though belonging to a different physical type, are, nevertheless, genuine descendants, or really cognate tribes of the Malayan family." And this, upon all but circumstantial evidence—easy communication from island to island, slight affinity between the Malayan and Fijian languages, etc. But who has attempted to prove this from evidence such as the islands themselves might offer? We

* Natural History of Man, vol. ii, p. 436.

do not wish to impugn a sensible hypothesis, but we would rather have a proved fact, as a basis of argument, than an hypothesis.

Dr. Prichard—to show how he arrives at conclusions—quotes Crozet, dividing the New Zealanders into white, brown, and black people; and adds, “the latter are of smaller stature than the former, but there is no clear indication of their belonging, as some have conjectured, to a different stock.” Was the latter assertion founded on such ascertained facts as scientific men like to use? Decidedly not. The Rev. T. Taylor, for many years Church missionary at Cook’s Straits, a philologist and naturalist of considerable experience, distinctly states,* after long observation, that the Maories “are decidedly a mixed race.” And the natives themselves have traditions of a strange race, included in their mythology, which may, for aught we know, *with certainty*, refer either to some found in the island of New Zealand, when they emigrated thither, or to others of a different race, who have arrived since, and have become fused into the Maori family. The actual fact is generally denied; but who has proved, upon irrefragable evidence, that the Maoris have a common origin, and that they found the large fertile islands of New Zealand uninhabited, when they reached them from the North? No one.

After quoting evidence referring to the Tonguese, viz., “the natural colour, I believe, almost without exception, is black; but some stain it brown, purple, or of an orange cast”; which is totally† incorrect, Dr. Prichard (vol. ii., p. 477) agrees with M. Lesson, “that the Polynesian race had peopled the distant groups in the great Pacific before the progress of the Pelagian negroes, in a similar direction, took place;” and yet, we contend, that the light Polynesian race are the conquerors in the Pacific. But after making general conclusions upon the races of the Pacific, he says, very naïvely, “we have not yet sufficient information respecting the Viti islanders to afford any conclusive evidence on this subject.” Dr. Seemann’s observations on the people are pertinent and correct; and from what crops out, here and there, we believe had not his labours been specially directed to the “flora” of Fiji, as the botanist of the mission, we should have had a mass of ethnological evidence derived from observation, founded on fact, and arranged and pushed to legitimate conclusions on vexed points.

We do not remember seeing any where else so clear and phi-

* See *Te ika-a-Maui*, p. 184; also his belief of Chinese or Japanese having settled here, and of a Chinese bell found at Wangarai in 1839.

† See Dr. Seemann’s evidence, *Viti*, p. 236.

losophical an argument upon the nature of cannibalism—upon which so much misapprehension exists—as the following (p. 181): “Fijians always regarded eating a man as the very acme of revenge, and to this day the greatest insult one can offer is to say to a person ‘I will eat you.’ In any transaction where the national honour had to be avenged, it was incumbent upon the king and principal chiefs—in fact, a duty they owed to their exalted station—to avenge the insult offered to the country by eating the perpetrators of it. *I am convinced, however, that there was a religious, as well as a political aspect of this custom, which awaits future investigation.* There is a certain degree of religious awe associated with cannibalism where a national institution, a mysterious hallow akin to a sacrifice to a supreme being, with which only the select few, the tabu class, the priests, chiefs, and higher orders, were deemed fit to be connected.”

We must here insist upon the fact that cannibalism has been, and still is, to a less extent, not only a custom, but an *institution*, entering deeply into, or rather having been formed out of the several elements of Fijian character, and moulded into a semi-religious, semi-social instrument, whereby:—

1. Reparation was to be afforded, for insult, injury, etc.
2. The gods were to be propitiated, as by a kind of sacrifice.
3. The most complete revenge could be obtained, doing justice to the wronged, and giving pleasure to the gods as well.

The perusal of this book alone will satisfy all, as to the prevalence of the *institution*. The drum beats,—that horrid wooden drum,—and the natives rush out to see the victim. “He* is stripped naked, struck down with the club, his body ignominiously dashed against a stone, *in front of a temple*, and then the body is cut up, and *divided amongst a chosen few*, ere the vital spark is extinct. Sometimes he is dashed into an oven, whilst yet alive, and half frizzled. The little children run off with the head, and play with it, as you would with a cricket ball.”

A mass of evidence could easily be furnished, to prove that cannibalism in Fiji was not only an institution, but one, sad to say, extensive in its operations. One instance; in 1841, Ratu Varani, a chief of power, in Viwa—who, with his own hand clubbed the captain of “l’Aimable Joséphine,” a French brig, and took the vessel†—led one hundred and forty Macoëans into an ambush, and “in‡ the

* “Vah-ta-ah”, p. 30, Introduction. By Rev. J. Waterhouse.

† l’Univers Pittoresque. Paris: 1837.

‡ Notes in the Memoir of the Rev. W. Cross, p. 199, et seq.

space of a few minutes about one hundred of them were massacred. A few were shot, others were cut to pieces with hatchets; others had their brains dashed out with the fearful clubs of 'these horrible dogs of war.' Only a few of the number were saved, and *the rest were taken to Bau, cooked, and eaten.*"

Some writers, betrayed by appearances, have imagined that scarcity of food was the real cause of anthropophagism in the Pacific; but the ground of this argument is taken away as regards Fiji, when we consider that, notwithstanding the islands do not produce but a fraction of what they might, yet enormous feasts are of constant occurrence; and furnishing fresh provisions to whalers and others has long been a source of profitable barter, and this often on a large scale.

As a matter of course, there would be many among the rude savages of the Pacific in whom the horrid practice of eating their victims ended in a morbid relish for such food; and out of much information on the point, we are willing to rely upon the authority of Dr. Seemann, as given at p. 174, et seq. The views of the French navigator, Dumont D'Urville, resting upon evidence gained on the spot, are so pertinent to this subject that we cannot forbear quoting them:—"Ceci démontre que les préjugés superstitieux, et les plaisirs de la vengeance, dirigent ces sauvages dans leurs festins barbares bien plus encore que les simples besoins de l'appétit physique. A cet égard, nous partageons complètement les idées de Forster, Savage, Nicholas, Marsden, Kendall, etc."*

Dr. Seemann touches upon the question of the spread of the light coloured race over the Pacific, and its subjugation of the black (p. 236, et seq.); and we have a few judicious remarks, which are worthy of the attention of ethno-anthropologists. He says, "Ethnologists have long been watching the spread of the Tonguese over the South Sea, and Viti has become a field of high interest, as the light-coloured Tonguese, a genuine Polynesian people, have here met face to face powerful representatives of the dark-coloured Papuan race." And, speaking of the two races—Tongans and Fijians—observes, "the Tonguese, or Friendly Islanders, may well be called the flower of the Polynesian race. . . . They are tall men, with fine intelligent features, dark, often curly, hair, and of a light-brown complexion." It is also stated, "they are far beyond the Fijians, in good looks." Commander Wilkes' evidence is similar; and he adds, "it was pleasant to look upon the Tonguese, but I felt more

* Voyage de l'Astrolabe. Paris: 1830. Tom. ii, p. 547.

interest in the Fijis." Using the word race to mean such a branch of the great human family, as is readily distinguishable, by marked peculiarities of physical structure and language, it would appear that the dark men of the Pacific—to whom the Fijians belong—are inimical to the light race, and that the latter, being more powerful and warlike, tend towards the subjugation of the former. Here, again, there seem to be several points of the deepest interest, which, not being settled by rational deduction from ascertained facts, leave the question of race, its limits, variations, etc., in great confusion. Admitting, with Dr. Prichard and M. Lesson, that the Malay race spread from west to east, and that the distant groups in the great Pacific had been peopled "before the progress of the Pelagian negroes, *in a similar direction*"—in other words, that the light-coloured race spread somehow over the Pacific, and were succeeded by the dark Malays—we are forced to inquire, whence came the light Polynesians? They are commonly spoken of as springing from the Samoan group, and they might have arrived there from the clouds, for what evidence we have gained to the contrary; in fact we believe it would suit the arguments of some to give them such an origin, because it simplifies matters to tell us that the inferior race spread over the Pacific till they were met by the superior celestials, who were and are bound "westward ho!" If the two races of population set in the same direction, how could the weak supplant the strong? and the conquered race, by some sudden, unexplained cause, turn conquerors? And yet Dr. Prichard is vexed with Mr. Crawford, for not accepting his conclusions.* Space will not permit us to go deeply into the question, but, if we have started questions which are commonly supposed to have been clearly answered, it is because, from personal experience, we are surprised at the grand theories built upon such slight evidence, and astonished, that while our scientific expeditions are despatched to investigate the botany and zoology of distant and little-known regions, by attentive observation and research on the spot, the most superficial attention is given to those points relating to anthropology, upon which, we think, more depends than upon philological notes, and second-hand information. The Novara expedition is an exception to this rule to some extent.

Dr. Seemann, "more than half a tree worshiper," is at home among the products of the Fiji group, and we have his authority as to some of the vegetable wonders of these islands. Here are palms, useful and ornamental; fruits in profusion; shaddocks, guayava, custard-apples,

* Natural History of Man, vol. ii, p. 428.

plantains, and bananas, weighing from 50 to 80lbs. a bunch; and as to yams, "specimens eight feet long, and weighing 100lbs., are by no means rare in the group." The islands contain also fine timber, some of the Dammara pines rivalling those of New Zealand, in size. Here also are the iron wood and paper mulberry trees; the former being handy for clubs, etc., and the bark of the latter to make the native clothing. Passing these, and numerous others, we must notice that trade is carried on in arrowroot, tortoise-shell, oil, provisions, and articles of native fabrication. As regards the growth of cotton, which is just now a matter of importance, Dr. Seemann states, "if I understand the nature and requirements of cotton aright, the Fijis seem to be as if made for it in fine, every condition required to favour the growth of this important production seems to be provided." Surely this will be a cotton-growing group, and if not so serviceable to England, will feed the Manchesters of Australia. And we shall be surprised if the general, as well as the scientific reader, does not find himself interested in the rich and beautiful Flora of Fiji, as described in so pleasing a style.

All those who have had the opportunity of visiting a large Chinese city, or seaport, have noticed baskets of black-looking substances, like pieces of charred leather—and something similar is trepang, or bêche-de-mer, of which the celestials make "a very rich and palatable soup and dress it in different kinds of stews." This* bêche-de-mer—an echinoderm—is found in large quantities upon the reefs in Fiji, and Dr. Seemann gives us a notice of the character of the trade, and to what an extent the people depended upon it for barter. The Americans seem to have monopolized the trade, and, as "a whole cargo which cost 1200 dollars" has been sold for 12,000 dollars, they make fortunes occasionally by it. In the historical remarks, at p. 405, *et seq.*, we have some interesting particulars respecting the early traders in this "sea-slug" and sandalwood—the former referring to the tastes, the latter to the superstitious worship of the Chinese. It was by means of these traders that Europeans were led to visit these islands, and open up an intercourse which is now ripening into friendly association for the purposes of commerce.

We are glad that Dr. Seemann's book is not encumbered by a heterogeneous massing of so-called manners and customs, but that observation for the most part takes the place of hearsay oddities. Besides, so much has been done in this direction, that we must begin

* Specimens of various kinds of trepang may be seen in the Chinese division of the Food Collection at the Kensington Museum.

de novo, and, clearing away much of the rubbish, systematize the really good evidence which remains. This has been done to a great extent in Chapter xix, more especially relating to the Fijian religion. Here we find the usual feeling of connection in some way with the departed—a belief in the creation, flood, and destruction of the world—of a kind of heaven which is rather difficult to reach—of a punishment for cowards, etc. Their priests are certainly odd characters, and evidently make good use of their friendly relations with the gods, the offerings to which they *carefully look after*.

Not only may parallels be found between Old-World and Fijian customs, but, to carry comparisons further, the Fijian language does, in Dr. Seemann's estimation, vie with our soft Spanish or Italian in euphony. We should bear in mind that the Slavonic languages look alarming when written, but are far different spoken. The Fijian, like the Greek language, has its three numbers—which one would hardly imagine—and in reading the names, *b* is sounded *mb*, *d*-*nd*, *g*-*ng*, *g*-*ngg*, and *c* like *th* soft. Repetition is in great use colloquially, and some of the ordinary compound words are scarcely shorter than formidable German composites, for instance, an "*ill-tempered man*," would be a "*tamata dauvakacudrucudruya*."

And now the question arises, what will become of Fiji? Its value is before the world. Who will occupy it? England refuses the offer of Cakobau the king; will the French do so? However, Dr. Seemann's critical observations enable him to say, "I have no doubt as to the future of Fiji." Nor have we. "The importance of the group once recognized, nothing will stop our race from taking possession of it, and replacing barbarism and strife by civilization and peaceful industry." It appears that colonization is rapidly taking place. Land is being purchased by our countrymen, trade is spreading, and as a consequence of this, vessels are carrying the means and the instruments of civilization to the group, and collecting the fruits of this new West Indies for the Australian and other markets. Another point of interest attaching to this group is—as will be seen on reference to the appendix—that in the event of mail communication between Panama and Sydney, the island of Kandavu would be a good central position for a coaling station and general depôt for the Pacific. Besides, as the French are masters of Tahiti and New Caledonia—naval and military stations in the Pacific—our shipping would be entirely exposed on this great ocean without a place of refuge or defence.

Au reste, some books of travel are written to sell, and hence they refer to the imagination only; but this is a book evidently intended

to instruct, and to speak throughout to the mind of the reader. And if important topics are not treated so fully as might be, and information in some respects is scanty, we must remember this collection of facts, notes of travel, and general observations, was made by the author while busily and devotedly engaged in a particular duty. Throughout, we perceive the experienced traveller, the practical philosopher, and the man of science, and our great regret is, that Dr. Seemann had not the opportunity and means of devoting himself to the critical examination of the ethnology and ethnography of the Fijian Islanders as he has of the botany of their islands. However, amid a good deal of confused information on these islands, it is refreshing to read a book like this, and feel, that its facts are reliable, its observations forcible, and its arguments to the point—that it is, in fact, a good authority on these islands, and one which the general and the scientific reader will peruse with both satisfaction and profit.

THE RELATION OF MAN TO THE INFERIOR FORMS OF ANIMAL LIFE.

By CHARLES S. WAKE, Esq., F.A.S.L.

IMPORTANT as is the question of the relation between man and the lower animals, there can be no doubt that all inquiries as to the real nature of that relation have hitherto failed. Both materialists and spiritualists have been alike at fault. Neither of them has got beyond the mere external points of resemblance, the one of the body, the other of the mind; whereas the true question is, not in what do man and the lower animals agree, but in what do they differ so as to cause man's great superiority? The reason why the metaphysicians have thus failed is that, shackled as they have been by the prejudices of a too jealous theology, they have so framed the fundamental idea of their science, that the application of its truths to the subject of man's relation to the lower animals could not have any satisfactory result. On the other hand, the materialists, although their facts are abundant, have failed, because they have sought to deduce their theories from mere physical data, almost ignoring the influence of the spiritual powers in the phenomena of animal being and action. They have